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and were not even paid for their labor.[65] Although the Ezo were able to support themselves while working, those living in the mountains could not expect to feed themselves from these wages during the period they were traveling to and from their homes. Furthermore, since they had no free time in which to produce anything for themselves, they were unable to trade for goods which they needed, and, still worse, being unable to store provisions for the winter, they were always on the verge of starvation.[66] The ways in which they were used as laborers were also cruel. This can be seen in the report made to the expeditionary force by the *Kozukai* Shimochi on the causes of the 1789 revolt.

> When the wife of Chief Shibetsu declined to work in pressing oil some of the guards beat her with wood logs which caused her to fall ill and later die. . . . The guards said that if any Ezo refused to work they would all be killed. At the same time a dog was tied up with a rope and drowned in a river. Thus Ezo imagined that their lives were actually in danger. [This was an incident in the Menashi region.]

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Thus, the contractors made profit at the expense of the Ezo's interests; restricted the natives in various ways in order to exploit them and attempted to keep these people under their sole control. First of all, the Ezo freedom of trade was restricted for, in order to preserve his monopoly right in his *Basho*, the contractor forbade his Ezo to go anywhere else for trade or indeed to engage in trade with any other mainlander. The Ezo were thus bound to trade at one post. Secondly, in many *Basho* the Ainu were forbidden to speak Japanese or to learn how to write and in all dealings conversation was carried on through an interpreter. To leave the Ezo ignorant was to the advantage of the contractor. Third, there were many *Basho* in which agriculture was not permitted. The *Watarishima Hikki* says:

> The purpose was to make fishing the main activity. It was more profitable to concentrate on fishing. It was possible to obtain salt from sea water or grain from seed. But such items were in sufficient production on the mainland. If silk worms were raised and hemp planted what would there be to bring from the mainland in exchange?

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[65] "We have been working since last year making salmon oil cakes and have been obliged to continue working until the season of the snows sets in and yet since our employers have not paid us at all we are in great difficulties." (Statement by Ezo in Kunashiri.)

[66] "Everyday we would be summoned to work at the post making it impossible to work for ourselves and since we had no goods to offer in return we were unable to accept gifts. We have been making salmon oil cakes since last year and have no supplies stored for the winter. There is nothing we can do but stand by and watch our wives and children starve." (Statement by Ezo in Menashi.)

"Since we are working for others and have no time to store food for ourselves during the winter there are many who starve to death during that period." (Statement by Ezo in Kunashiri.)

Mogami Tokunai, Ezojin toriatsukai kata no gi ni tusku kengi (A proposal concerning the treatment of Ezo) in *Chigaku Zasshi*, No. 276: 901–902.

as their power grew so did their tyranny over the Ezo. However, the Ezo in the interior of the east coast were still in a low state of culture and were a powerful and dangerous people. Their hardy characteristics are described in *Hokkai Zuihitsu* written in 1739. "Generally speaking the Ezo in the East are sturdy in character and apt to defy the law of the Matsumae. The Ezo in Kiritappu, Akkeshi, and Kusuri are hard to handle." In 1737 merchant trips were cancelled because of a rebellion in Kiritappu, and in 1758 in July, two to three thousand Ainu from Noshappu in the East attacked the Ezo in Sōya killing sixty and wounding over two hundred. The following year officials were sent to make the *Otona* apologize. In 1770 disputes arose between the Ezo of Tokachi and those of Sarugun and clan officials were sent in to arbitrate. Chief Tsukinoe of Tobui on Kunashiri was especially powerful. In 1775, under the influence of alcohol, he attacked and robbed a merchant vessel. As a result no merchant vessels were sent there for the next ten years.[78]

However, since the cultural level of the Ezo in this region was low and since the techniques of *Basho* management were now well advanced and the contractors were able merchants utilizing advanced methods this eastern area was adroitly managed and the Ezo there faced with a fast-growing control. Therefore, every possibility of revolt existed. In 1783 the author of *Tōyūki* has this to say:

> The Ezo in the east are a sturdy tribe. Although they seem to be ignorant, it is said that, having solved the problem of death, they have strong characters. If they are not treated with care, they will probably cause trouble in the future. Just recently an Ezo committed suicide because of his anger. We must remember the old adage that a rat when driven into a corner may attack a cat.

This prediction came true with the outbreak of revolt in Kunashiri and Menashi. The *Kozukai* Shimochi of Akkeshi gives the causes of this outbreak as follows:

> The employees of the contractor Hidaya Kyuhei and the servants who went to Ezo as *Uwanoriyaku* disregarded the custom of *Omusha* and their trading was very unfair. The Ezo whom they hired to fish for salmon and trout and to press fish oil were treated harshly with little compensation. The natives could never earn enough to carry them through the winter months and were on the verge of starvation. The employers beat them when they refused to work, threatened to poison them, said they would supersede them with Japanese labor, robbed them of their property, raped their women, and when the natives complained threatened them. Thus, the fear and resentment of the Ezo were at a peak when one of them was poisoned from some rice or sake he had obtained from the post. The natives, thinking this was the start of a mass poisoning, revolted. In May, 1789, the officials and guardhouses of Kunashiri were attacked. Twenty-two

[78] *Hokkaidō Shi*, 348–350.

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metals such as gold, silver, and copper out of the country. Another reason, advanced by the Commissioners, was that, if the Ezo who lived around Kayabe, where contact with the *Wajin* (mainland Japanese were called *Wajin* as against *Ezojin*) was frequent, were not permitted to use iron coins while the Japanese did, ill will might be created among the Ezo.[11]

Since most of the Ezo, except those living near Matsumae [called Kuchi Ezo] who came in frequent contact with the Japanese, were not familiar with the use of money,[12] they were not forced to use the coins and in Kunashiri Island coins were used only for the limited trade with Ezo women.[13] In Japan the value of coins constantly fluctuated but because of the fear that such changes would only arouse the suspicion of the Ezo, the value of iron trade coins was set and whatever loss was sustained from their use was made up out of the trade profits.[14] These iron coins eliminated barter, set standards for exchange, simplified business, prevented dishonesty, and excluded the use of rice as a standard.

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A. After the coins had been in use for a while it was possible for the Ezo to trade among themselves. Therefore, some of them went to remote areas where no trading had been done before, bought the products of such areas, and brought them to the *Kaihō*. In this way new markets were developed and the volume of goods in trade increased.

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B. The extravagance of the Ezo was checked after coins were introduced and they began to save so that, "They could buy just enough rice, tobacco, and sake, and with the rest buy old clothes thus keeping themselves and their families properly fed and clothed." And since women and children could now sell any amount of goods it encouraged them to produce.[15]

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[11] Ezochi ni tessen tsūyō kenbaku no koto (A suggestion regarding the circulation of iron coins in Ezo), in *Ezo Fūzoku Isan* 2 (3).

[12] This is not the first time currency was introduced into Ezo. Excavations at Hassabu village show that it had been brought in much earlier. See *Ezo Ōrai*, No. 10: 173. However, at the earlier period coins were used as ornaments and not as money.

[13] "The use of coins is gradually becoming a practice with the result that the Ezo, in a number of places, are familiar with their use. Since the Ezo at Akkeshi, Kusuri, and Nemuro have become acquainted with coins and their uses, barter trade has again sprung up. On Kunashiri the use of coins was first taken up by Ezo women." *SHS* 5: 560.

[14] "In respect to the exchange rate of money in relation to rice and other cereals a separate rate should be set up which will be stable for the first year or two because of the remoteness of the area. The coins to be used shall be *chohyaku sen*. [In those days, because of the constant debasement of the coinage, there were two methods of calculating money. In one, called *kyuroku*, 96 mon were considered equal to 100 mon. In the other, or *chokyaku* count, 100 mon equaled 100 mon.] The number of Ezo engaged in fishing is to be increased and fish such as salmon and trout are to be bought at a lower price." *Ibid.*, 553.

[15] "Ezochi torihakarai ni tsuku Bakufu Kanjōsho zonjiyorisho oyobi Hakodate Bugyō no tōsho" (Written opinion of the

After the Bakufu intervened, more and more of the Kunashiri Ezo remained on their own island to fish, and the population which had been some 300 in 1799 increased to over 530 by 1801.[22] This situation did not, as we shall see later, mean that the Ezo were better off, since it only helped their masters to accelerate the destruction of those natural resources upon which the Ezo depended for their livelihood; yet it does serve as a proof that better treatment of the Ezo brought about an improvement in industry. Farming was also encouraged by the Bakufu where the Matsumae had discouraged it. Indeed, in some *Basho* it had been entirely prohibited since it required work during the fishing season. Even after the Bakufu took over the islands the economy was based on hunting and fishing and, since these products were abundant, there was no need to farm. But the popular Japanese belief of the time was that eating meat was barbaric and eating cereals was civilized, and therefore it was felt that a change in the eating habits of the Ezo would be a step toward assimilation.[23] In order to encourage farming, crops were raised near the agency as an example and the Ezo were urged to take an interest.[24] They were also constantly indoctrinated in the view that living on cereals was far superior to living on meat. According to a report made by Aoyagi Teiichi in 1799, farming implements and seed were given to the Ezo at Shamani at their own request. While it seems that the crops grown by the *Kaihō* did not turn out satisfactorily,[25] it was not this that eventually dampened the Bakufu's enthusiasm for agriculture but the growing opinion which held that if you changed the Ezo to farmers and the experiment did not result satisfactorily you would have a famine.[26] Mulling this over the Bakufu abandoned its positive attitude toward farming in 1802. Actually it seems that the real reason the government changed its mind was that it did not favor anything which required more of a labor force than did hunting

[22] Kunashiri to ittai no yosu moshiage sōrō kakitsuke (Report on the general situation in and around Kunashiri Island) in *SHS* 5: 800.

[23] "Methods of cultivation shall be taught gradually so that they will learn to live on cereals. They shall also be educated so as to be accustomed to the laws of Japan." Ezochi goyō shui shihaimuki ei moshiwatasare sōrō kakitori (Notes on instructions to managers on the occasion of Ezo becoming a Bakufu domain), Suppl. 8 of *Kyumei Kōki* in *SHS* 5: 800.

[24] "Care shall be exercised in encouraging the Ezo to take up cultivation. For the time being our retainers and servants shall set an example, near their lodgings, by tilling the land so that the Ezo will gradually become interested in the work." *Ibid.* 5: 558.

[25] "According to instructions small patches of land have been put into cultivation in Urakawa, Harato, and Shamani where fairly good results were had on soy beans, Indian beans, millet, barnyard grass, sesame, red saffron, hemp, upland rice, barley, eggplant, squash, radishes, vegetables, and cowpea. The results from red saffron and hemp were especially good." *Ibid.* 5: 565.

[26] "Mumei no gososhō ittashi sōrō mono kore ari osage ni ainaru gotōsho no ikken," *Kyumei Kōki*, Suppl. 2 in *SHS* 5: 601.

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Ezo Zakki [Miscellaneous notes on Ezo] describes the situation of that time:

> The reason for the increase of products is this—that when the island was under private management the amount of trade was small and no aid was given to the Ezo so that many of them lived in the mountains trapping birds and other animals for food. However, with the encouragement of fishing and other industries many of the Ezo came to live along the coast and, since they were hard-working men, production naturally increased. Consequently the Ezo received more money for their goods which enabled them to buy more food and necessities.

The Bakufu's income increased with this rise in production and a profit was made which had not been originally anticipated, so that by 1802 it appeared possible to establish an independent account for Ezo. Although East Ezo was a success, the progressive policy of the Bakufu lost its vigor and, when in 1807 all of Ezo was taken from the Matsumae and placed under the Matsumae Magistracy, the Bakufu had no intention of managing the trade in West Ezo and indeed, in 1810, it abandoned its supervision of the East Ezo trade. In its conduct of trade it had been necessary for the government to buy goods on the market for shipment to Ezo; then it had to trade these goods to the natives and finally to sell the native goods to Japanese merchants. This dual business transaction was neither as simple, speedy, nor economical as when it was conducted by private merchants. It is true that it had modified the practices of trade and helped the Ezo but, with the old practices finally gone and the new methods well established, there were many who felt that direct control of trade was no longer needed.[30] Another reason for giving up trade control was that if West Ezo were included practically all the contractors would be put out of business, which in turn would weaken the power of the Matsumae.[31] It was therefore decided to place East Ezo back under the contract system and in 1810 the first contract was let to Takadaya Kahei for the trade in Etorofu, and following that other contracts were let out on bid and the contract system was thus renewed. Prior to this a contractor to qualify had to be a resident of Matsumae. This was widened to permit residents of Hakodate to be contractors. In addition a contractor was not to be just a trader but also an agent to transmit official letters and to supply messengers and horses. They were thoroughly advised as to the treatment of the natives and required to present a written oath that they would so treat the Ezo.[32] The Ezo were, in turn, assured that despite this

[30] Nakano Genroku, *Waka Gojiron missho* (Secret note on Tanka), 1807.

[31] Okamoto Ryūnosuke, *Nichirō kōshō Hokkaidō shikō* (A documentary history of Russo-Japanese relations with regard to Hokkaidō) 1: 123 ff.

[32] According to the *Sankō Ezo Nisshi* the guards serving under Takadaya Kahei submitted the following pledge to the office at Okinokuni prior to their departure for Etorofu.

"We are most grateful that permission has been granted to us to enter the *Basho* of Takadaya Kahei on Etorofu. In con-

age the burden of feeding them was borne by their employers; *Kaishō* and/or *Unjōya* also made careful preparations in this matter and in lean years their storerooms were opened for relief purposes. The following paragraph appears in the *Kusuri Basho Hikiwatasu ensetsusho*:

> In case of a famine among the Ezo due to poor fishing two go of unpolished rice shall be given each person and salted cod and tangle shall be stored away for such an occasion. When information is had that the Ezo in the mountains are in want of food, relief goods shall be sent immediately and guards dispatched.

As a matter of fact, in 1799, preserved trout, oil cakes, and rice were given away to 218 Ezo who came to the Nemuro *Basho* from Shari and Sōya because of famine in those areas,[13] while in Karafuto rice was distributed when fishing was poor.[14] All these are examples of relief for the Ezo but as has been mentioned that trade which was conducted for the benefit of the natives also served as a relief measure in that it helped to raise their living standards. An outstanding example is that of Etorofu Island where the women and children who were badly in need of clothing became adequately clad as a result of this relief program.[15]

3. MEDICAL TREATMENT

The Ezo had no doctors so to speak, and their medical knowledge was confined to a few medicinal herbs and rudimentary self-aid. Moreover, their herbs and simples were used only through the medium of witchcraft and any seriously ill person had to depend on the ministrations of the witch doctors. After they came into contact with the Japanese, the Ezo suffered from epidemics of measles and smallpox and, unable to cope with these diseases, they left the stricken ones behind and took to the mountains and, as a result, these diseases took a terrible toll. And yet the Matsumae not only refused to help the Ezo in such circumstances but

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[13] Nishichi Ezojin kikatsutsukamatsuri Nemuro Basho e nigekoshi sōrō ni tsuki jōmei tsukamatsuri sōrō gi ototoke moshiage sōrō kakitsuke (Report in the matter of the succor of those famished Ezo of the West who had come into Nemuro *Basho*), *Kyumei Kōki*, Suppl. 10 in *SHS* 5: 955 ff.

[14] *Hokui Dan* 4.

[15] "Since the wages of Ezo women were less than those of Ezo men, they could not afford wadded clothes and they wore clothes made of sealskin and of *Atsushi* while the children for the most part went naked. It was, therefore, arranged to have their wages increased and their treatment improved. Wadded clothes for women and children were prepared and the *Otona* were instructed to see that they were distributed first to all the children and then to the women. This was greatly appreciated by the natives. At present a large number of Ezo women are wearing wadded clothes and no children without clothes can be seen. There are children among the Ezo of other areas who have nothing to wear but this is not true of Kunashiri island." *Kyumei Kōki*, *SHS* 5: 803. Refer also to "Ezochi goyō shui shihai. . . ."

2: Batchelor M-5 (1877-1924) 1927
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144 [597] of keeping up the numbers of this race. Without it the Ainu would have been extinct long ere this. I have known many of the women come to Sapporo, stay a day or two with us, bring in nice fat Japanese babies for us to admire, and then go off to their homes, happily carrying them with them and registering them as their own native-born Ainu children. No wonder, then, the people resemble one another in many instances.

157 A friend called on me one day a short time ago, who had been to see one of the Ainu villages. In the course of conversation he said, "Are not these Ainu a very sullen and taciturn people? They struck me as being so." To such a person I must say, "No, the healthy ones are far from it, being quite bright." But times are difficult with them. They have to work very hard and sometimes wonder where the next meal is coming from. It is a very hand to mouth existence with many of them. Yet life for these people is not so hard as I believe it to be for many of the poorer Japanese living in the large cities such as Tokyo or Osaka, Hakodate, or even Sapporo itself. The struggle for existence is not so great, and some of the Ainu who have seen for themselves know this to be so. It is generally hard drinking which is the great drawback and arch-enemy. Take away the drink and then the Ainu will very soon be quite a happy, contented, and well-to-do people.

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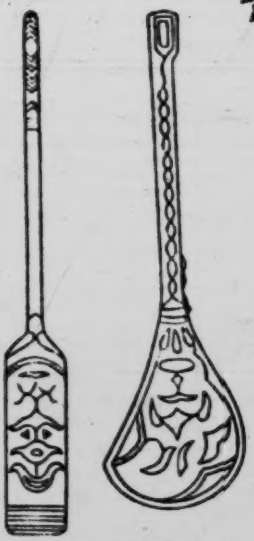
CHAPTER XIII

SUSTENANCE

In the old palmy days food was both plentiful and easy to come by among the Ainu, and they were very happy and contented. Even when I myself first arrived among them about 50 years ago, anxiety with regard to sustenance was only just beginning to be felt in places. In the season the salmon rivers were full of fish, so much so indeed that in some places they crowded one another out of the water on to the banks, and the otters and bears had glorious times among them. The natives netted or speared many. They also killed quite a number by beating them with poles, and even the dogs used to help to catch them by swimming out and surrounding some and then driving them ashore. The season was short so that they "made hay whilst the sun shone." It was then that the roofs of the huts were to be seen crammed full of fish hanging up in the smoke, while many poles which were set up outside were covered with fine salmon slit up the middle and drying in the sun. But being thus dried fresh and



LADLES FOR STIRRING THE COOKING-POTS

2: Batchelor M-5 (1877-1924)1927
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'school' must have contained not less than 30,000 individuals. During the winter the exact localities these creatures frequent is not known, but it is probable that many of them are in the ocean off the coast of Japan . . . . . Yezo fishermen, during the winter months, capture a few hundred of these animals off the south coast." But nowadays one very seldom sees a seal in these parts; they appear to have been nearly exterminated.

As for land animals, Hokkaidō abounded in them, and meat was plentiful. Bear flesh, venison, racoon, foxes and hares were abundant, and the people were well fed. The skins of all these animals were bartered to the Japanese and Manchurians for lacquerware vessels, earthenware, iron pots, clothing material, cottons, old swords, Manchurian garments, earrings, beads and so forth. Sometimes one comes across Manchurian pipes, rings, and cash used as ornaments. All these, as well as rice and *saké*, were procured by bartering fish, deer's horns, and skins for them. Besides meat procured by hunting, there were plenty of duck, wild geese, swans, tree grouse, woodcock and many other kinds of birds, all of which were used as food. So that the people were not badly off.

At the time I am now writing of, there were very few bridges over the rivers and not a foot of railway was yet laid. We travelled for the most part on pack horses, and were ferried across the rivers—horses, packs and all. One day my horse, packs and I all went under water, the horse having jumped out of the boat with me on his back. Fortunately there was a Japanese inn on the other side, to which I went to dry myself and goods and get a meal. It was a very nice luncheon. When I had finished I said to the boy who waited on me, "That was a very nice woodcock you gave me, but how did you get it this time of year?" "Oh," said he, "that was not a woodcock but a chicken." "What," I replied, "do you mean to tell me that

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

a grand appearance to its weird and sterile slopes, which are covered with warmly-tinted cinders, pumice, and lava.

I went over to Mororran, across Volcano Bay, and the following morning I risked my life on a small craft, which took me over to Mombets. From this place I rode on to Uso and Aputa, two Ainu villages at a short distance from each other.

Coming from Japan the first thing that strikes a traveller in the Ainu country is the odour of dried fish, which one can smell everywhere; the next is the great number of crows—the scavengers of the country; lastly, the volcanic nature of the island. On visiting an Ainu village what impressed me most were the miserable and filthy huts, compared with the neat and clean Japanese houses; the poverty and almost appalling dirt of the people and their gentle, submissive nature.

I shall not dwell at length on these Volcano Bay Ainu, as this part of the country is comparatively civilised, and has been travelled over by many people previous to my going there. Besides, most of them have intermarried with Japanese, and have consequently adopted many Japanese customs and manners.

The Ainu of the coast build their huts generally on a single line, near the shore, and each family has its "dug out" canoe drawn up on the beach, ready to hand when wanted. The huts are small and miserable-looking, and they have no furniture or bedding to speak of. The roof and walls are thatched with *arundinaria*, but so imperfectly that wind and rain find easy access through their reedy covering. Curiosity is the only good quality which I ever possessed, and in obedience to it I poked my nose into several of the huts along the beach. This was a mistake on my part, for in the Ainu country the nose is the last thing one ought to poke in anywhere. I was more than astonished to see how human beings could live in such filth! The natives kindly asked me to enter, and I of course did so, stooping low through the small door and raising the mat which protects the aperture. When I was in I could smell a great deal more than I could see, for the east window—the size of a small handkerchief, and the only one in the hut—did not give light enough to illuminate the premises. However, I soon got accustomed to the dimness, and then I could make out my surroundings clearly enough.

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could make out my surroundings clearly enough. There was an old man, perfectly naked, with a fine head, long white hair and beard, sitting on the ground among a mass of sea-weeds, which he was disentangling and packing. Two young women and two young men, with bright, intelligent eyes and high cheek-bones, were helping him in his work. In their quiet, gentle way they all brought their hands forward, each rubbed the palms together, and, lifting the arms, slowly stroked their hair, and the men their beard with the backs of their hands, while the women rubbed the first finger under the nose from the left to the right. This is their salutation, and it is most graceful. They seemed pleased to see me, and asked me to sit down. As there were neither chairs nor sofas, stools nor cushions, I squatted on the ground.

AINU WOMAN SALUTING.

Most Ainu of Volcano Bay understand Japanese, and they also speak it, interpolating Ainu words when necessary, so I began a conversation. My presence did not seem to disturb them or arouse their curiosity, and, beyond gazing at the mother-of-pearl buttons on my white coat, they did not appear to be struck by me. Evidently the buttons were much more interesting to them than the person who wore them. Now and then they uttered a few words, but whenever one spoke some of the company seemed to be angry, as at an impertinence or a breach of etiquette. Men and women wore large ear-rings or pieces of red or black cloth, which added a great deal to their picturesqueness; but the women were disfigured by a long moustache tattooed across the face from ear to ear. Rough drawings adorn the arms and hands of the women, and some of the younger females would undoubtedly be fine-looking if not disfigured by the tattoos, for they carry themselves well when walking, and possess comely features. Judging from appearances, I should think them very passionate.

Coming out of the hut I saw a scene which I shall never forget. Two naked boys, covered with horrible skin eruptions, had got hold of a large fish-bone, out of which they

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

were endeavouring to make a meal. Round them were gathered about thirty dogs, wild with hunger, barking furiously at the frightened children, and attacking and fighting them for that miserable repast.

I walked along the beach, and endeavoured to make friends with some of the Ainu who were less shy than the others. One little girl was especially picturesque. She was only about ten, and her large eyes, tanned complexion, white teeth, the tiny bluish-black tattoo on her upper lip, her uncombed long black hair flying around her, and her red cloth ear-rings, made her indeed one of the quaintest studies of colour that I have seen in my life. I got her to sit for me; and while I was painting her, an old man, the chief of the village, dressed up in a gaudy costume, with a crown of willow shavings on his head, came to me and made his "salaams." He bore the name of Angotsuro, and before all his salaams were over he found himself "caught in the action" in my sketch-book. Many of the villagers had collected round, and one of them, a half-caste, expressed the wish that I should paint the chief in colours, like the picture of the girl. I asked for nothing better, and started an oil-sketch of him. The excitement of the natives who were witnessing the operation grew greater and greater as each new ornament in the chief's dress was put in the picture. Some seemed to approve of it, others were grumpy, and apparently objected to the picture being taken at all. The *séance* was indeed a stormy one; and though the chief had his regal crown knocked off his head two or three times by the anti-artistic party, he sat well for his likeness, especially as I promised him in Japanese, that when the picture was completed he should be given a few coins and two buttons off my coat.

It was while portraying him that I noticed what extraordinary effects colours produce on those whose eyes are unaccustomed to them. A man in the crowd would get excited, and open his eyes wide and show his teeth every time I happened to touch with my brush the cobalt blue on my palette. Other colours had not the same effect on him. His eyes were continually fixed on the blue, anxiously waiting for the brush to dip in it, and this would then send him into fits of merriment. I squeezed some blue paint from a tube on

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I came across several Ainu huts on my way, passed the village of Pensatsunai—six Ainu huts—on the Satsunai river, an affluent of the Tokachi, and then arrived at Obishiro in the afternoon. There are seven houses at Obishiro. I entered one of them, and to my astonishment I found myself in front of an old man and a pretty woman, whose appearance and manners were as refined as those of the better classes in Japan. A younger man also came in. Their astonishment was as great as mine, as they had not seen any civilised beings since they had been there. Though the outside of their dwelling was not prepossessing, the inside was so clean that I felt as if I had dropped into heaven. After what I had gone through, this unexpected *rencontre* brought me back to life and a belief in the proprieties of a civilised existence, almost forgotten by now!

These people had a romantic history. Watanabe Masaru—the younger man—was a Japanese gentleman by birth and education, but he had no fortune. Of an adventurous disposition, clever, sensitive, and tired of the conventionalities of his fatherland, he decided eight or ten years ago to emigrate to Hokkaido, and there lead the life of a colonist. The woman he loved was as brave and constant as he. She sailed with him and her father from Japan, and after a long and perilous journey in a junk (sailing boat), they landed at the mouth of the Tokachi River. In Ainu canoes they went up the river, and established themselves at Obishiro, far from civilisation, nearly in the centre of Yezo. At first they had a great deal of trouble with the natives, but now they are loved by all. There, with two lovely children, they lead an ideal life, far from the madding crowd and noise of the world, and freed from the vulgarity of society.

I rode on to Frishikobets village, situated on the Frishiko, "old river," and in the midst of a beautiful plain. There are only twenty-eight houses, and they are scattered about in the plain at a distance of several hundred yards one from the other. Some of the huts were hidden in the forest. A peculiarity of the Ainu of the Upper Tokachi River is, that they frequently cover their dwellings and storehouses with the bark of trees, instead of with reeds, as is the custom among the Ainu of the Saru River and Volcano Bay.